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BIBLE AND MISSIONARY INTELLIGENCE.

We have lately received from our correspondents in Great Britain several recent publications and manuscript papers, from which we shall extract some interesting matter for our present and future numbers. A late letter, received by a friend in Scotland, from the Rev. J. Paterson, at St. Petersburg, mentions the establishment of a BRANCH BIBLE SOCIETY at the principal naval station of Russia. This communication, we trust, will not be unacceptable at a time when our merchants and mariners are engaged in founding in this place an Institution, which, like that in Cronstadt, promises the most extensive usefulness to the interesting class of people for whose benefit it is chiefly designed. Seafaring men, in general, have little opportunity to obtain religious instruction, being deprived of the advantages of stated ministrations of the preached gospel, the ordinance instituted by Christ as the great means of calling sinners from darkness to light, and building up his people in faith and holiness. It is therefore highly desirable that they should be abundantly supplied with the *written word*, which is given by its Divine Author, as a *lamp unto our feet, and a light unto our paths.*

The letter above mentioned, after some observations of a private nature, thus proceeds:

You will no doubt feel much interested in being informed, that a Bible Society has been established in Cronstadt. This took place last Tuesday. His excellency Mr. Papoff and myself were present from the Committee here. I never witnessed a more interesting scene. Above 200 were assembled, of which, above two-thirds were naval officers. Con. Admiral \*Rosotkoff was chosen President. The Committee consists of a Russian, a Catholic, a Lutheran, and an English clergyman, a doctor of medicine, 4 naval officers, 2 vice-consuls, and 2 members of the Custom-house. At one time I should have thought that Cronstadt would have been the last place in Russia at which a Bible Society would have been established, but with God all things are possible. I have seldom witnessed a better spirit than on this occasion; the deepest atten-

\* The name cannot be correctly decyphered.

tion reigned during the excellent addresses which were delivered by the President and Secretary, and my friend Papof. When it came to subscription, all pressed forward with an eagerness which showed that they were in earnest. The members of the Committee are most excellent men, full of zeal. I expect much from this society ; they have it in their power to do much in distributing the sacred Scriptures in almost all languages. I hope many a ship will carry with them from Cronstadt the treasure of great price, wherewith to enlighten the countries to which they belong, or which they may visit. It is some months since a friend began to distribute the sacred Scriptures in that place, and we have already heard much of the good effects produced by them. Thus we have a door opened for the navy of Russia, and I expect the day is near when we shall have *Marine Bible Societies* also. God is doing great things for Russia, and in Russia.

Your sincere friend,

JOHN PATERSON.

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MISSIONS IN AFRICA.

*Extracts of letters from Mr. Read.*

Bethelsdorp, Aug. 7, 1816.

Unforeseen difficulties have hitherto detained me. I am now on the point of departure for Latakoo. Two waggons are already sent off, and four more are ready.

Our friends will recollect, that the brethren at Griqua Town were about to visit Latakoo, and I am sorry to say, that from letters received, it appears that affairs wear an unfavourable aspect, not only there, but also at Makoon's Krall. You will however see, from our good Cupido's letter (an extract from which I enclose) that he and Brother Corner were about to proceed to the latter place.

Perhaps the patience of our friends in England must be tried, as well as that of the Missionaries. I always considered the mission to Latako as a very serious undertaking. The man that goes there must carry his life in his hand ; for there the devil reigns without control, and to cast him out requires nothing less than power divine. Had the brethren waited awhile, Mr. Anderson would have accompanied them, and perhaps have staid with them till my arrival. However, the information has not damped my spirits ; but I long to be on the way, as does the little pious company who are going with me.

I am now about to depart, with 18 men and 6 women, all members of our church, and some of them very zealous. The letter of Cupido will be interesting ; if I have the faith and confidence that he possesses, I shall not fear to attempt to erect the standard of the cross at Latakoo.

*Extract from Mr Read's Letter.*

I have received a pleasing account from Caledon. The church there has 60 members, and there are now many candidates for

baptism. They have had a good harvest, and collected, in the last year, 80 rix dollars for the poor.

Brother Ulbright is anxious to proceed to Caffre-land, and the Llandrost seems much pleased with it, as he is so well acquainted with their customs, &c.

Government has taken a large farm behind Brainty's Hoogte, and called it Somerset. This will become a village or town. Brother Samson, who was one of our first scholars at Graaff Reynet, and who has acted as an elder for the last two years, has accepted an invitation from the officer who presides, to become a Missionary to it. He has good talents for preaching : he preaches here (at Bethelsdorp) occasionally, but generally in the Hottentot language. I trust he will be useful.

*Extract from the Letter of Cupido, (the Hottentot Preacher,) translated.*

" I now go to Makoon's Krall. I have prayed to the Lord Jesus, and he has answered me ; now I am satisfied, and I go with Brother Corner to Makoon's Krall. I have met with difficulties so great, that sometimes my body could scarcely sustain them ; and when this is the case, then comes my Lord Jesus Christ, as a father of mercy. And O how faithful is my Jesus then ! Infinitely great is his faithfulness, which he daily shows to me, and his love is infinitely great, and his mercy ! I am not able to describe how he bears all my burdens, so that I care for nothing ; for he is my father, my surety, my refuge ! O how lovely is the Lord Jesus Christ to so poor a creature as I am !

" We should have been away to Makoon's Krall, but we could get no provisions ; we are also in great want of powder and lead ; but I cast all my care on the Lord Jesus.

" My kind love to all the little children, likewise to all the brethren and sisters at Bethelsdorp.

" Signed, CUPIDO KAKKALAH.

" *Griqua Town, May 29, 1816.*"

*Extract of a Letter from Mr. Corner to Mr. Messer.*

—On the day we left the boundaries (on his journey from Graaf Reynet to Griqua Town,) Jantze and I rode on before a considerable distance, till we came to an extensive plain. Jantze left me, while the waggons were passing the two mountains. I then made my way towards the waggons, when I was nearly attacked by a lion. Jantze, from a distance, perceived the lion near me, wagging his tail, and just ready to spring upon me ; but he beckoned to me to get off, at the same time riding in full speed towards me. I dismounted, and no sooner did Jantze approach, than the lion made up towards me, in a most terrific manner. I leaned upon my horse, and looking behind me, expected every moment that he would spring upon me ; but as I turned myself again towards the enemy, our good Master, in whose hand are all our enemies, caused him to retire without hurting me. Sometime

ago, as I was riding, it thundered and lightened severely ; and by a flash of lightning the grass, about 200 or 300 feet before me, was set on fire, and I nearly fainted.

We have been to Latakoo, but the people would not receive the gospel. They were glad when we departed, saying, " Away with the Dutchmen ! away with them ! "

The Missionaries appointed for Africa sailed on the 18th of October.

The Missionaries for Otaheite (by way of New South Wales) sailed Nov. 18.

The Missionaries just embarked for Otaheite have taken with them two natives of that island, who were brought to England by Captain Heywood, of his majesty's ship Calypso. Their names are PYEAHYE and TEARRE. He found them at Gibraltar : they had been brought thither in a Spanish ship from Lima, where they had been left by the captain of an English vessel, which they had helped to navigate from Otaheite. On Capt. Heywood's representation of this matter to the Admiralty, government kindly allowed a sufficient sum to enable them to return to their native country. Much praise is due to Captain Heywood for his benevolent behaviour to these poor strangers. The captain, when a boy, was carried by the mutineers of the Bounty to Otaheite, where he resided many months. It is hoped, that the Missionaries will be able to learn a good deal of the Otaheitan tongue on their voyage, by the aid of these men.

#### CHURCH MISSIONARY SOCIETY.

A special report has lately been presented to this Society, by the Rev. Mr. Bickersteth, Assistant Secretary, who has personally visited the Missionary stations and schools in Africa, and from which the Society will no doubt derive the most important advantages. He has been enabled to rectify some evils, and the Missionaries seem to have been strengthened and refreshed by his visit, and excited to renewed watchfulness, and to fresh zeal and devotedness in their arduous labours. The committee feel gratified in the account of the state of the different schools, yet remark, that " there is need of patience in their arduous undertaking, especially in schools, where it must be many years before we can see the fruit of our labours."

We copy with pleasure the following passage : " Nor can the Committee refrain from rejoicing, that the preaching of the gospel is now likely to be pursued with vigour ; the obstacles which seem to have impeded the fulfilment of their repeated instructions on that head, having been, in a great measure, removed. All other means of improving the condition of man, and of advancing his highest interests, must be subsidiary to this appointed ordinance of God."

The Report describes a number of small towns, in the colony of Sierra Leone, and not far from Free Town, (which contains about

3000 inhabitants) in which are not only many Africans, but other persons, of many nations, all living under the protection of the British Government, and, in general, desirous of instruction. A numerous class consists of negroes, who have been recovered from slave ships by the British cruizers, in consequence of the Abolition Acts. The whole Report shows how much the Society want many, very many, more Missionaries, humble and devoted, with minds made up, through the grace of God, to every sacrifice for their Saviour.

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**ST. KITTS.**

A pious proprietor of extensive estates in St. Kitts, in his preparation for a voyage from England, to settle in the midst of his possessions, accompanied by a serious and active wife, did not forget to furnish himself with a golden package of Bibles and religious books and tracts ; nor did he content himself with these—he made an attempt to obtain ordination in the Church of England, thinking that, thus prepared, he might be his own steward, and, at the same time, a steward of the mysteries of God to the poor negroes : in this he failed ; but his purpose of doing good to the souls of his slaves, was not altered ; he has been a father as well as a master to them ; and to hear him explain the Scriptures to the sable race, bending with grateful attention to the sound of that Gospel which was to them before unknown, would be a treat to every Christian who can feel for the lost state of millions in the same condition : upwards of three hundred negroes are regular attendants, and many of these have, we trust, become, from slaves to sin, the Lord's freedmen. The lady is not idle ; she instructs the females ; and while, with benevolent care, she clothes the naked, feeds the hungry, and attends the sick, she does not withhold the word of exhortation, instruction, and consolation. Christian females, let your hearts rejoice, and your hands be strengthened by such intelligence, to press forward in your work with renewed alacrity, and to be fervent in prayer for prosperity and success to all your fellow-labourers in the same work of charity and love.

**RUSSIA.**

His Imperial Majesty has sent four persons to London, to make themselves acquainted with the Lancasterian system of education, with a view to its introduction into Russia. This may prove, in subserviency to the printing and dispersion of the scriptures, an incalculable blessing to that vast and extensive empire.

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**FRANCE.**

The newspapers state, that a few of the inhabitants in a parish where there was no minister of religion, having assembled in the church to pray, the Prefect thought fit to prohibit their assembling. It has been ascertained, that there are no less than 4,000 parishes in France in a similar situation ; and the consequences of such a want of religious instruction may be easily conceived.

**ON KNOWING HOW MUCH WE CAN AFFORD TO GIVE IN CHARITABLE CONTRIBUTIONS.**

*Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.—Prov. iii. 28.*

Many well-disposed persons are often heard to say, ‘I would give to your case, but really I cannot afford it;’—whereas the truth is, they merely conjecture so; and, being ignorant of their own circumstances and ability, wish to act cautiously, lest they should be generous before they are just.

In some cases, however, this prudential motive may be only a self-deceptive pretext, for excusing a natural closeness of heart, bordering on avarice. Such a disposition seeks, and will always find, a pretext of some kind. A person of this description, therefore, will feel a secret satisfaction in being ignorant of his circumstances, and will feel a temptation to avoid taking an account of his stock in trade, or ascertaining his profits in business; and then he can avoid also the literal lie, which the covetous too often utter. He thinks he can safely say, ‘I don’t know that I can afford to give.’ But this satisfactory ignorance will not avail, when the Searcher of hearts scrutinizes the motives of giving or withholding. This dexterity of escape from the plea of poverty, or ignorance, or distress, and from the sense of duty within, will not extricate the deceived casuist from the snare of the devil,—covetousness.

Here are two classes of persons then who, in many cases, withhold their bounty, apparently from the same motive,—prudence. In the first it may be real; in the second it is only affected. Now the question which Justice and Mercy ask of each is, ‘If you knew your circumstances, i. e. your real wants for your own rank of life, and your real clear income, weekly, monthly, or yearly, would you have any thing to spare, beyond what you have already given? Have you given the whole which the great Giver of all hath put into your hands to give? Have you fed, clothed, and comforted all the poor and needy,—provided means of instruction for all the wicked and ignorant which you might have done had you known your affairs better?’

Some, if not all, will feel rather uneasy under this examination; but this uneasiness manifests its propriety. Besides, are we certain that a lower standard will be established at the great judgment of the world? If not, then it were prudent to be prepared for it.

Caution and foresight, therefore, are not to be abandoned; but they must take in both worlds; and then, possibly, it may be found to be a *duty* devolving on all who have the capacity of ascertaining their ability, to be able to say, without any evasion, when the fact is so, ‘I know that I cannot afford to give any thing in this case.’

To this end, however, it is absolutely needful that some method should be adopted for regulating our charity. Some, who have ‘put on bowels and mercies,’ are liable to be carried away by their feelings, and may perhaps be imprudent in their generosity. A plan, therefore, would not be useless to them, though it ought

not to be such a one as shall damp the ardour of their Christian zeal, or contract the expanded liberality and compassion of their heart; but the classes of persons now more particularly referred to, will find such a plan useful for fixing their benevolence, and securing it against the encroachments of selfishness. It is necessary they should do that which will place them beyond the reach of temptation. They must be decided, for the sake of their good principles, that they may not be at the mercy of their bad ones.

As to the plan itself, it may be very simple; and will require only a knowledge of the common rules of arithmetic, decision, punctuality, and perseverance. An apostle has given us the clue to it; nay, it appears in the form of a *precept*, as well as a plan.

A collection was needed for the poor saints at Jerusalem; and he thus writes to the Corinthians, in 1 Cor. xvi. 1, 2:—‘Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye:—Upon the first day of the week, let every one of you lay by him in store, *as God hath prospered him*, that there be no gatherings when I come.’

Now, as occasions of charity are ever occurring, there seems no reason for departing from the apostolic plan and precept in like cases. The apostle had no time for their *pros* and *cons*,—whether they should give or not, or what they should give, when he came for their bounty: their mind must be made up; and that too upon some evidence of the state of their affairs,—that if they had any thing, he might receive it; and, if not, that they might be able to give a conscientious answer, satisfactory both to him and them.

Let all concerned then have A SEPARATE PURSE, *into which no thing is to be put but money devoted to charitable purposes*. This is to be sacred for God:—it is no longer their own. ‘Every devoted thing is holy unto the Lord.’ It belongs, therefore, to the poor, the ignorant, and the wretched. In this purse let a certain proportion of gain, according ‘as God hath prospered every one,’ be deposited, either weekly, monthly, quarterly, half-yearly, or yearly,—though the oftener the better, according to the Scripture rule. Weekly appropriations are preferable to monthly, and monthly to quarterly.

But one will say, ‘It is impossible for me to ascertain my income at any time.’ There may be such a case. Let that person then give the same rough guess as that whereby he regulates his household expenses. Every one, except him who is willingly ignorant, has some idea of his affairs, and believes them to be either prosperous or the contrary. The most, however, can tell their income; and hence there can be no obstacle, except the want of a resolution.

Another objects,—‘I do not like to be tied down to these rules. I dislike measuring out my liberality with such exactness: I shall degenerate into such formality in my charity, that I shall feel no more in giving a charitable contribution than when I pay a debt of trade. Let me enjoy the satisfaction of giving whenever my feelings prompt me, and according to the exigence of the case.’

Surely, all the generous feelings of the heart are worth preserving; but the question is, Whether these feelings are more likely to be damped, by having the purse in question with something always in, and thereby an assurance that what is given can be afforded; or by having the officious inquiry perpetually thrust in, ‘Can I afford to gratify my feelings? I must be just and prudent, as well as liberal.’ Will any one be less satisfied and happy when he meets with a case of charity, and wishes to assist it, because he has taken care before-hand to provide the means of assistance, and is left without any anxiety to divide his heart?

In truth, there is no solid objection to this plan, ‘if there be first a willing mind.’ It is practicable, and is actually, in many instances, done. The principal difficulty with some will be, *the proportion of gain* which should thus be devoted to holy purposes. Let it be remembered, ‘the liberal man deviseth liberal things; and by liberal things shall he stand.’ Whatever we give we must add, ‘Of thine own have we given thee!’ ‘What hast thou which thou hast not received?’ On this subject we are reminded by an apostle of ‘the grace of our Lord Jesus Christ . . . who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich.’ We are ‘not our own, but bought with a price;’ and, therefore, bound to ‘glorify God, in our body and our spirit, which are God’s.’ ‘He gives us all things richly to enjoy;’ nay, he hath not withheld that unspeakable gift, his only begotten Son! What dearer treasure could he bestow on us! Must not every Christian say, ‘All I have is thine?’ ‘Freely we have received, freely let us give;’ ‘not grudgingly or of necessity; for the Lord loveth a cheerful giver:—‘with such sacrifices he is well pleased.’ In these dark and uncertain times, let us ‘lay up treasure in heaven.’ Let us ‘bring all God’s tithes into the storehouse, that there may be meat in his house, saith the Lord of hosts.’—To whom does he say this, but to those whose hearts are contracted by selfishness and unbelief? ‘Prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.’ Mal. iii. 10. Will a man rob God? Yet many of us have ‘robbed him in his tithes and offerings.’ *A tenth of what we have is the Lord's.* How many of us have kept back his tithe! What arrears! Abraham, our father in the faith, gave Melchizedek *a tenth of all*, in the way of homage; and, it is the opinion of the learned Cotton Mather, that the Father of the faithful hath herein set his children in the faith an example, that they should follow in his steps. We owe our own souls to our Melchizedek. Strange, that a tenth of such corruptible things as silver and gold should be denied ‘the Lord that bought us!’—at such a price too! His own precious, precious, blood! Ah! that adamantine heart which can repel such an argument! *A tenth is the Lord's!* Let us now give *willingly*, to promote the universal kingdom of Peace and Love, what, but lately, we were *obliged* to pay, to support the cruel trade of war and bloodshed. Were this recommendation generally adopt-

ed, by the blessing of God the world would soon rise, Phoenix like, from its ashes ; and it would be said of succeeding generations of Christians, ‘ Other men laboured, and ye have entered into their labours.’—Happy is the noble heart that is never weary in well-doing !—May we put the truth of that saying of our Lord’s to the test, ‘ It is more blessed to give than to receive !’ To receive is human ; but to give is divine !

*Ev. Mag.*

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### DOMESTIC.

#### *Extracts from the Appendix to the Fourth Report of the Board of Trustees of the Society for the support of the Gospel among the poor, in the city of New-York.*

ALMS-HOUSE. *Mrs. S—e.*

This aged woman had seen days of earthly comfort, and brought up a family, but pinched by want, she closed her life in the house of the poor. Here she resided a considerable length of time. Her eyes were most painfully affected, and her animal system gradually decayed. She had a deep sense of the evil of sin ; and to me would frequently express an anxious desire for an evidence of interest in the person and righteousness of Christ the Lord. I never knew a person in this house more solicitous for hearing prayer ; and while her strength continued, it was her delight to hear preached the glad tidings of a full and free salvation by the Lord of life and glory. Rapidly declining, it was necessary that she should be removed into the hospital of this institution. Here, though her natural sight was almost gone, the Lord of light and life was pleased to shine upon her heart, and to remove her doubts and fears. Taking a seat by the side of her bed, and inquiring the state of her mind, she said, “ I am waiting for my God to call me away ; I have no confidence but in Christ my Lord ; his blood is my pardon ; his righteousness my covering to stand before God ; it is his grace that enables me to hold fast to the end.” Of course I congratulated her on her happy state of mind, and encouraged her future hope of that state of endless bliss which admitted of no pain or sorrow. After prayer she appeared exceedingly happy in her God, and wished soon to be with him in glory. The last visit, the day before her death, I found her lying with composure, anxious to be dismissed from earth to heaven. I read the 23d Psalm, and prayed by her bed side. I was informed by her attendants that she departed without a struggle, firm in hope of the glory of the Lord. Thus, in an Alms-House, the Lord can distil the sweet influences of his grace into a sinner’s heart, soothe the dying moments of an afflicted pauper, and fit her soul for the mansions of immortality !

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HOSPITAL. *Wm. S. L—s.*

March 10.—I had known this young man for two years, more or less, in this Hospital, and had given him my best advices. When I spoke to him to-day, he said, “ I have lately had some thoughts come across my mind that I never had before : I begin to think !

am a greater sinner than I thought I was ; and, I am sure I want much mercy ; I wish it was better with me ; I hope to seek God, and leave off my evil ways, for they have been very bad indeed ; I am not quite 21 years of age, and perhaps I shall not live to get out. O sir, I want to make my peace with God, and then I shall feel easy and contented.” I directed this young man to Christ, who has *made peace by the blood of his cross* ; and assured him that Christ alone could speak peace to his heart. He replied, “ yes, sir, this is what I want, and for this I pray to him ; but I never knew or felt the necessity of this before ; and I hope you will pray for me that the Lord will have mercy on me a poor miserable youth.”

17.—I found L ——s much worse, and from the nature of his complaint, there can be little expectation of his recovery. His voice was so low that I could scarce hear half he said. However, I caught the following sentences : “ I am very dark in my mind—My pain is distressing ; but, O sir, if I only had peace in Christ, I should be contented.—I did not see my sins so very bad before. I am so distressed and miserable I can hardly bear myself.” I reminded him of the greatness of God’s salvation for the chief of sinners, even at the latest hour. I said, “ I have known you so long under your afflictions, I cannot but have a regard for you ;” at this he wept much, and replied, “ I am not worthy the favour you have shown me by giving me advice, and I have in my own heart thanked you ten thousand times.” I informed him that I should directly go into the hall to give a short discourse on Jer. xxix. 13. *And ye shall seek me, and find me when ye shall search for me with all your heart.* To which he replied, “ I do seek the Lord with all my whole heart ; have nothing else to seek after, and there is nothing I want besides.” I stood near to his door when I addressed the people, that if it pleased God, this distressed young man might receive some instruction and relief.

24. This lad was so low I could scarce hear him speak ; in broken sentences he confessed the pains he endured, “ that Christ was the object of his hope ; to him he daily prayed ; he could not rest without an answer ; but, that he had been so bad in his life, he had no reason to expect it.”

31. This young man evidently draws near his end, he confessed his sinful state. Sometimes was covered as with a dark cloud ; but still looked to the Lord Jesus to let him know that he should be saved at last.

April 7.—I found him near his end. In broken accents he said, “ I am sometimes comfortable—sometimes in doubt of God’s mercy to me.” He could not utter another word.

11.—After sermon this morning, hearing that L. was yet alive, I made him a visit. He said, “ I am more comfortable in the Lord.—I shall never see you again.” I encouraged him to trust his soul and body in the merciful arms of the Lord Jesus, who was able to support him to the end. Mr. R. informed me that he had conversed with L. and was much satisfied and pleased with what he said.

April 14.—I made my last visit to L. he expressed his wish to say much to me, but could not. He exclaimed, " Precious Jesus!" I asked him if he had reason to believe that Jesus was his Saviour? He replied, " He is my Saviour for ever!" L. died about an hour after I left him.

## JUVENILE DEPARTMENT.

It is peculiarly gratifying to observe the youth in many parts of our land engaged in forming associations for the promotion of religious and benevolent objects, and thereby aiding with their mites the great plans of beneficence by which Christians are so extensively and so actively exerting themselves to advance the cause of the Redeemer. While the little hands of children are employed in conveying a Bible or a Religious Tract to a destitute fellow-sinner, can their young and tender minds remain insensible of the preciousness of the blessing which they are made the honoured instruments in dispensing? Can parents who duly appreciate the importance and richness of divine truth, behold with indifference their beloved offspring engaged in the angel-like employment of bearing these heavenly messages to an ignorant or a careless perishing mortal? There are abundant instances on record, affording encouragement to the cultivation of this benevolent juvenile occupation. Many a precious seed has been thus scattered by an infant hand in the garden of the Lord, which, matured with the gentle dews from on high, and warmed by the quickening beams of the Sun of Righteousness, has sprung up a plant of grace, and brought forth fruit to the praise and glory of God. If an individual would think himself highly honoured in being the means of saving the life of a fellow-creature,—how much more should he prize the unspeakable honour and happiness of being instrumental, in any good degree, in rescuing a perishing sinner from the second death!

It is with much pleasure we mention the recent formation of the **FEMALE JUVENILE SOCIETY OF THE PRESBYTERIAN CONGREGATION IN CEDAR-STREET**, whose object is, "to cherish and cultivate the duty of devoting a portion of their spending money to aid in promoting the glory of God, and the good of their destitute fellow-creatures." Their *Constitution* is as follows:

1st. This Society shall be composed of young females belonging to the Presbyterian Congregation in Cedar-street, who, with the consent of their parents and guardians, shall become its members.

2d. Its meetings shall be held under the special superintendence of a Matron, to whom the members of the Society shall constantly look up for advice and direction, in conducting its concerns.

3d. Its officers shall be a First, and a Second Directress, a Secretary, and a Treasurer; who shall be elected at every annual meeting.

4th. The meetings of the Society shall be opened with reading

a portion of the Holy Scriptures, and prayer ; and they shall be closed with singing a Psalm or Hymn.

5th Every member shall contribute one cent a week to the funds of the Society.

6th. One half of the funds shall be expended in the purchase of Religious Tracts ; the other half shall be disposed of, at stated periods, for such religious and charitable uses as the Society may direct.

7th. There shall be a stated meeting of the Society on the first Saturday of every month.

8th. There shall be appointed twelve Managers, whose duty it shall be to collect the dues and pay them over to the Treasurer, and to preserve order.

The following young ladies were appointed the Officers and Managers for the ensuing year :—

Miss Catharine M. Strong, *First Directress* ; Miss Emeline S. Penny, *Second Directress* ; Miss Eliza S. Lewis, *Secretary* ; Miss Harriet T. Strong, *Treasurer*.

*Managers.*—Miss Eliza A. Neilson, Miss Emily Richards, Miss Mary Le Roy, Miss Harriet F. Coit, Miss Maria L. Dey, Miss Julia M. Sands, Miss Mary H. Lanman, Miss Maria Griswold, Miss Harriet Jackson, Miss Caroline Strong, Miss Jane A. Penny, Miss Sophia M. Lewis.

At Troy, in this State, a Society was lately formed, styled THE JUVENILE AUXILIARY SOCIETY, FOR THE EDUCATION OF HEATHEN CHILDREN AND YOUTH. It is composed of boys of 15 years of age, and under.

At the same place, was also formed a Society of young men, between the ages of 15 and 30, whose first and principal object is the purchase and distribution of Religious Tracts, and if any surplus funds remain at the end of the year, they are to be applied to aid the education of poor, but pious, youth for the Gospel Ministry.

Each of these Institutions is conducted by a President, a Vice-President, a Secretary, a Treasurer, and six Managers ; of whom 4 constitute a quorum.

Our correspondent has not furnished us with their names.

#### —♦♦— MARINE BIBLE SOCIETY OF NEW-YORK.

At an adjourned meeting convened for the purpose of forming in this place a Bible Society for the benefit of Mariners, held at the City-Hotel, the 14th instant, Thomas Carpenter, Esq. being in the chair, and G. P. Shipman, Secretary, the following Constitution was read :

#### CONSTITUTION.

Article I. This Society shall be styled "the MARINE BIBLE SOCIETY OF NEW-YORK, auxiliary to the American Bible Society."

II. The sole object of this Society shall be to encourage the circulation of the Holy Scriptures, without note or comment,

among seamen. The only copies in the English language to be circulated by the Society, shall be of the version in common use.

III. Every person who shall subscribe and pay a sum not less than one sixteenth of a dollar, per month, shall be a member of this Society; and any person who shall subscribe and pay at one time not less than ten dollars, shall be a member for life.

IV. Each subscriber shall be entitled to the amount of his subscription in bibles at cost, provided it be equal to the price of one or more copies.

V. The business of the Society shall be conducted by a President, four Vice-Presidents, a Treasurer, a Corresponding Secretary, a Recording Secretary, and thirty-six Managers, seven of whom shall form a quorum to transact business. They shall meet at least once in three months, shall call special meetings of the Society, make by-laws for their own government, and fill such vacancies as may occur in their own Board.

VI. The annual meeting shall be held on the third Monday of April in each year, when the managers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

VII. No alteration shall be made in this Constitution, unless it be proposed by the Board of Managers, and agreed to by the Society at an annual meeting.

Two interesting Addresses were then read by Mr. Stafford, one to Merchants and Masters of vessels, and the other to Seamen, when it was

*Unanimously Resolved*, That the Constitution be approved by this meeting; and that it, together with the Addresses, be published under the direction of the Board of Managers to be chosen.

The following gentlemen were then chosen Officers of the Society:—

Amasa Jackson, Esq. *President*. Mr. Joshua Jones, Mr. Joseph Smith, Capt. Christopher Prince, Mr. John Withington, *Vice-Presidents*. Mr. Najah Taylor, *Treasurer*. Mr. Ward Stafford, *Corresponding Secretary*. Mr. Daniel Lord, jun. *Recording Secretary*.

*Managers*. Mr. Levi Coit, P. W. Engs, Wm. Williams, Anson G. Phelps, John Hoxie, Alex. Phoenix, Walter Nexsen, Francis B. Nexsen, George M. Tracy, Jeremiah H. Taylor, John Westfield, Dr. Badeau, Mr. Charles Brooks, Eliakim Raymond, Steph. Dando, Capt. Ogden, Champlin, Nath. L'Hommedieu, Reuben Brumley, Gabriel Havens, Andrew R. Miller, Thomas Cottrell, John Webb, John Clough, James Hagree, John Pray, John Atwood, Richard Law, Ezekiel Carman, Obadiah Congar, James Breath, Asa Welden, Wm. Jocelin, Samuel Crow, John Moore, Cornelius Schermerhorn.

*Resolved unanimously*, That the thanks of this Society be presented to Mr. Gibson for the use of the Room; and that he be elected an honorary member of this Society for life.

(Signed) GEORGE P. SHIPMAN, Sec'y.

The subscription book is at the office of Wm. Williams, Esq. No. 137 Water-street, where persons disposed to join the Society.

are requested to call. The Constitution and Addresses will be immediately put to press, and will be ready for members in a few days.

This makes the number of *Auxiliaries to the American Bible Society* to be—84.

The New-York Bible Society has presented to the National Institution all the copies of their *French Bible* in sheets on hand, being about 1000.

—♦—

#### THE FOUR GOSPELS IN HEBREW FOR THE JEWS.

*Letter from Mr. Hawtrey, to Miss Hannah Adams.*

*London Society House, Spitalfield, Sept. 25.*

My dear Madam,—Your kind letter, inclosing a draft for one hundred pounds from the Ladies' Boston Society, has just come to hand, and I hasten to send you the cordial thanks of our Committee for the same. I have also to acknowledge the receipt of your interesting work with the accompanying letter. Amidst some discouragements, sent doubtless by God to try our faith and patience, a very bright prospect of a final blessing on our endeavours still lies open before us. We have just completed the four Gospels and Acts of the Apostles in pure Biblical Hebrew, and the Committee of the British and Foreign Bible Society have also just received such pressing calls for them from Russia and Poland, where there are nearly a million of Jews, that they are about to take of us *one thousand* copies for immediate circulation there. This is a most providential interference in our favour, and shows at once that God is with us. We have also two young Jewish *Rabbies* who are studying for the Ministry, in whom the grace of God is *very conspicuously displayed*. In our schools we have at this time forty-one boys and thirty-seven girls. Most sincerely praying that the God of Abraham may bless all those Ladies who have taken up the cause of poor outcast Israel, and that their example may be very widely followed in America, I am, dear Madam, yours truly,

C. HAWTREY, *Joint Sec'y.*

—♦—

#### SUNDAY SCHOOLS.

TO THE EDITOR OF THE CHRISTIAN HERALD.

*Easton, (Penn.) March 10th, 1817.*

Sir,

It is with pleasure that I communicate to those who are partial to Sunday Schools the information of our having established one in this place. The institution is under the superintendence of a general Committee of ladies and gentlemen, and its scholars instructed in separate apartments. Committees of instruction, of four members each, appointed from the male and female members of the Society, perform the duty of teachers in their respective rooms. Our first meeting was held yesterday, and from the number, as well as spirit manifested by those who attended, we flatter ourselves with the hope of doing much good. One hundred and fifteen girls and sixty-nine boys constitute the present number of scholars.

## *The Editor's Address to the Subscribers of the Christian Herald.*

The present Number completes our *second volume*.

On a retrospect of the subjects of religious intelligence contained in our pages during the last six months, we have abundant cause to rejoice in the opportunity afforded of recording so many remarkable and highly interesting events, by which the hand of Jehovah has been signalized in advancing the purposes of his grace towards our fallen world.

In the Islands of the Southern Ocean, missionary labours exerted during nearly twenty years, amidst many perils, hardships, and discouragements, have been seen at last crowned with the most ample and glorious success: a whole nation awakened by the sound of the everlasting Gospel, are beheld forsaking their pagan rites, casting their dumb idols into the fire to cook their food, establishing among themselves the worship of the living and true God; —their king and one of their former priests becoming missionaries of the cross, and multitudes of their children flocking to schools to be trained up in Christian knowledge and godliness. In South Africa we view the Caffres receiving the messengers of the Gospel with a cordial welcome, manifesting an ardent desire to have these men of God settle among them, and teach them the way of salvation. In Crimea, we observe a large settlement of Jews expressing their anxiety to possess and read the *Christian Scriptures*. The inhabitants of the Island of Hayti, who for many years past have lived almost as destitute of Christian instruction as the heathen, are seen sending agents to England to procure teachers and preachers of the Gospel, and establishing seminaries of learning for the instruction of their youth. In the frontiers of this State, we have recently heard of a large body of Indians abjuring, in the most public, decided, and satisfactory manner, their idolatrous worship, and declaring the Christian's God to be their God, and their hopes of salvation to be fixed on the blessed Redeemer. From various parts of our land the most cheering accounts of the revival of God's work in his Churches have greeted our eyes and gladdened our hearts. We have beheld the Bible cause progressing and flourishing in a highly encouraging degree throughout Christendom, not only by a great augmentation of the number of Bible Institutions, but also by an increase of activity, method, and efficiency in conducting their operations. The Sunday School system of instruction, with all its benign and salutary effects upon the illiterate poor, has been seen widely extending and unfolding its usefulness in many places where it was greatly needed: also, Associations formed in many places for supplying the means of Christian instruction to the children of pagans in their own country.

Our readers have been likewise informed of the measures taken in a neighbouring State to institute a school for the Christian education of heathen youth, in order to qualify them for missionary

labours in the benighted land of their nativity ; also of the very humane and laudable establishment for the instruction of the deaf and dumb. They have heard of the zealous exertions made in Great Britain for evangelizing the Jews ; and of the steps which for some time past have been taken in this country to the same end, resulting in the formation of the American Society to carry that laudable design into effect. Among other benevolent undertakings, they have seen that the case of the sons of Africa among us was not forgotten : that a respectable ecclesiastical body has lately pursued measures for the education of coloured youth, to become teachers and preachers of the Gospel to the people of colour in this country and elsewhere ; and that a highly respectable Society has been formed at the seat of government of the United States, with a view to provide, on a liberal and extended scale, a proper asylum for the large and growing population of that class of people, who, though manumitted, can scarcely enjoy any of the advantages of freedom but its name, and whose social degradation while living among us, is likely to be as durable, in the present state of our society, as the colour of their skin.

As long as the exhibition of facts of the nature of those above recited shall continue to elicit an interest in the religious public in this part of the world, sufficient to afford the necessary support to such a vehicle of their communication as we have the pleasure to conduct, we shall esteem it an honour and a privilege to be made instrumental in making it a source of Christian gratification and usefulness, and shall feel happy in exerting our humble efforts to make the publication increasingly interesting and edifying.

Our patrons must be aware that the procuring, searching for, and digesting the various matter suitable for this work, together with all the subordinate operations unavoidably connected with the business, cannot be accomplished without considerable pains and expense ; which expense is much increased whenever payment is delayed beyond the period stipulated. In order to place this last mentioned item upon a footing advantageous to those who may think proper to profit by the offer, and remove any objections that may be made to the price of the publication, we have determined, after this volume, to allow a discount of *twenty-five per cent.* to those subscribers who shall pay at our office in this city, or transmit to us by mail without expense, in money current here, for *one year, in advance*, within a month after the commencement thereof ; and twelve and a half per cent. discount to those who pay in like manner for *six months* (or one volume) in advance. This will make the volume come at the rate of only one dollar and a half in the first case, and one dollar and three quarters in the second. The terms will otherwise remain as before.

END OF THE SECOND VOLUME.

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*Notice to the Binder.*—The signature of No. 9, should be I, instead of G.

